





Edition 1

Section 7





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THE  
MISSIONARY LINK  
FOR THE  


Woman's Union Missionary Society of America  
FOR HEATHEN LANDS.

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VOL. 9.

JULY, 1878.

No. 4.

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AMONG the interesting items in this number we especially note the letters from Athens, describing one of the richest church edifices in Greece and the ceremonies celebrated there. We gladly publish also the compositions of our pupils in Japan which give proofs of originality and training, and only regret that we cannot as readily reproduce their chirography.

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FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letter from Miss Kimball.*

OPPOSITION OF OLD PEOPLE.

I have just been reading a letter dated June, 1861, from Mrs. Mullens, the first lady who gained admittance to the family life of the Hindoos, when the zenana mission was in its infancy. It began with an account of her first repulse in teaching, coming not from the ladies of the zenana, nor even the master of the house they were in, but from a jealous old uncle, a bigoted Hindoo, rich and powerful enough to make the family unwilling to offend him. The pupils were all sitting in a verandah,

surrounded by at least twenty eager listeners, when a harsh voice was heard below and the words they distinguished were : “ What ! again—again—after all I have said, these missionary ladies are here again ! ” The effect was electric. The frightened scholars, sliding away, hid themselves in all parts of the house. It seems that the old gentleman had warned them before, but they thought he had gone out to collect his rents ; and so he had, but his carriage had driven back to the door for the express purpose, as it seemed, to catch them tasting that forbidden fruit, the tree of knowledge. The school teacher alone stood her ground and after apologizing to him with a promise, it should not happen again, persuaded him to go away. One by one then the women returned and a council was held, which resulted in taking a room at another house near by, which communicated with this by a passage through which most of the pupils could pass. They were not going to submit tamely.

Mrs. Mullens says : “ their minds were hungry and they meant to continue the learning which alone could satisfy their want.”

This is by no means an experience altogether of the past. *We* now and then are repulsed in our houses and nearly always by old people—who in one way or another are the controlling power. Only a few weeks ago as I was going to one of my pupils, down a narrow gully, a voice from a window above my head cried out for me to come up. Consenting, a little boy was sent to show me the way and in a minute I was in the zenana verandah, surrounded by women all talking at once, and all eager to see the contents of my basket and examine me, my hair, my clothes, and skin. Their curiosity was not of the quiet sort and the noise so filled the place as to arouse the “ Thakoo-ma ” from her afternoon sleep. She came, she saw, and with anger in her voice and scowls on her cross hard face, asked me what I was doing there. Feeling very much like Mrs. Mullens’ scared pupils, I meekly said I had been called in, but would not stay if she did not want me. The brief reply “ Go ” was not pleasant to hear, and I turned away

hurt and sorry that this opportunity of bearing testimony for the Lord was snatched away. But the women followed and hedging me about on the stairs, begged me to sing, so that I tarried long enough to give them as much Gospel as is contained in the hymns, "There is a fountain filled with blood," and "Here we suffer grief and pain." They listened with grave attention, and as if this had been to them a touch of a pleasurable sensation they wished to experience fully, have several times since sent for me to come and sing. The "Thakoo-ma" is absent I fancy, as I have not seen her again. On the strength of half promises from the Bos who would like to read, I now consider that house mine prospectively, and patiently wait for the prejudices of the powers that be, to soften sufficiently to let the missionary in, with alphabet and catechism.

I think as a rule that the daughters of the land are crying out "give us to know"—a cry which one breath of the Holy Spirit can at any time change to the prayer "Give us to know Him who is life eternal."

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*Letter from Miss CADDY.*

## A WIFE'S PROTESTATIONS.

In the first house I visit on Monday the Bo takes my hand and looks into my face, as if she would read me through. She then leads me across a verandah and part of the roof into a pleasant, cheerful little room, where I commence my teaching. The last time I went there her husband came and made some objection to his wife's reading Christian books, on the ground, that Christianity had a fascination about it, which rendered it dangerous to the weak untaught woman. I found he had been educated in a Missionary College, and had, as he expressed it, "a great respect for Christianity." \* \* \* \* He wished me to give his wife moral instruction from the Bible but nothing more. He said he was not aware that it was our object to teach Christianity in the zenanas, and that he could no longer permit his wife to read with us. On his leaving the room, I turned to the Bo and asked her to read with me once more, as I might

not be permitted to see her again, for the Babu did not wish her to learn about Christ. She looked up with a mingled expression of sorrow and bitterness ; "Look at his books," she said, pointing to a well filled bookcase, "He may read all those and I cannot read these," looking down at her Bible stories and text book lying beside her. "Truly we are in bondage," she added. I tried to quiet and comfort her, and she wanted me to promise to come and see her even if her studies were forbidden. I promised gladly on condition the Babu would permit me. She said "He *must*, I shall speak to him about it." This woman has been very much interested in Christianity, and I think this is the cause of the prohibition. It is the weak cowardice of this people that in a great measure holds them back. We can only leave it to the Lord and ask him to undertake for us.

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*Letter from Miss Hook.*

(Com. by Germantown Aux. of Philadelphia Branch.)

## PLEASANT VISITORS.

We are now in the most trying months of the year, the intense heat of the sun is like some mighty power abroad in the land, against which we must employ every possible means to fortify ourselves. Some days as I am in the house and all the others out, I feel as if I should be all the time in prayer that the sun may not smite them. In a few days we will commence going out in the early morning and continue until early in May. During the last month several new houses have been opened, and our work has been very little affected by the small-pox that has been very prevalent amongst the natives. One of the native teachers has several children ill with it, but they are doing well and I hope all may be spared.

In the past week we have had Mr. and Mrs. Mody staying with us. He is a converted Parsee, and five years ago went to England where he has been studying in a Missionary College. He now returns with an English wife to work among his people in Bombay. Being strangers, and passing through Calcutta,

we offered them a few days rest in our "Home." For the benefit of those who may not know, let me say that the Parsees are the ancient fire-worshippers of Persia. Many of them took up their residence in India, and now form a small part of the population of the large cities, and are most numerous in Bombay. Many of them are merchants and very wealthy.

From Mr. Mody I learned about their custom of disposing of the dead. As soon as life is extinct, the body is placed for a little time where the full light of the sun can bear on it, and the Priest alone says prayers over it. It is then carried up to the top of a high tower, which is opened to the sky and there given to large vultures kept for the purpose, who in a very few moments strip the bones of every particle of flesh. These birds never leave the spot, but as the food is constantly placed there, they are always hovering about ready for each new victim. The mouth of a deep well opens in the tower and when a fresh body is taken up, the bones that remain of the former one are thrown down the well. Can anyone imagine anything more shocking ?

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*Letter from Miss STAIG.*

## HOSPITALITY OF THE NATIVES.

I was called into a new house, the other day, to instruct two women. After the lesson I sang a few hymns and talked to them of the love of Jesus to poor lost sinners. The room filled with women from the adjoining houses and I was glad to see how very interested they all were. Yesterday I found they had prepared a feast for me. The Babu had first come to me and said, "Madam the women want to feast you." A tray was brought in, covered with a plaintain leaf, and on it ranged in order a variety of fruits cut into little pieces, and sugar cane and cocoa nut. Besides this there were some sweet-meats and a basin of hot milk. I was expected to eat it all, but I could do no more than taste a little of each. Another day my pupil presented me with a cigar and begged me to smoke it, saying that she had heard that all English ladies smoked.

**ALLAHABAD—India.***Letter from Miss Jones.*

(Communicated by Philadelphia Branch.)

## CONTRASTS IN INDIA.

IT is now just at sunset, and I am in the “Chebootra,” a place arranged in the centre of the garden for sitting. It has been a warm day, but now the air, ladened with the fragrance of lemon blossoms, is cool and delightful. The western sky is lit up with the golden rays of the setting sun, which serves as a beautiful background for the stately palm trees which dot the western horizon. The whole is simply grand. India is a beautiful country with its ever-blooming flowers, never fading trees, gorgeous birds, and changing sky. But how sad the sight when we look at its people ; to see nothing but a mass of wicked, degraded, wretched people whom God created in his own likeness, and provided with everything necessary to make them truly happy.

To-day they celebrate one of their festivals called the “Hooli poojah,” which is the lowest, most degrading festival connected with the Hindoo religion. During its celebration we are obliged to remain in the house, as it would be very disagreeable and even dangerous to pass along the streets. One writer has said in speaking of this festival, “No respectable woman ventures to appear in the streets, where the lowest and basest of mankind salute the passers with hideous jests, pelting each other with red powders, and revelling in the extreme of licentiousness.” It is held in honor of that indecent god—Krishna—to whom they so often liken Christ. During these days their religion permits them to indulge in any kind of wickedness they please. While I am writing, the streets are full of intoxicated people, singing and yelling in a hideous manner. They go about for days with their clothes stained with a liquid made from red powder, which gives them a frightful appearance.

## EYES BEING OPENED.

I wish to talk to you now about that which I enjoy more and which I trust will be interesting to you. I have written about

a Bo who promised me she would never worship idols again whose husband is so different from his people in his ways and habits, and who does not believe in the Hindoo religion. Once when I visited her, I found her little child in her arms. It was a bright little thing about two years old, with beautiful eyes, and black hair curling around its forehead. But to my surprise, at the back of its head, the hair, which was rather long, was matted together with a material which is considered very sacred. I understood, at once, that the child was dedicated to one of the Hindoo gods. I asked the Bo what this meant, as she promised me never to worship idols again, and here I saw her child was dedicated to an idol. She told me her mother did it before she died, and that her husband had often wanted her to cut the child's hair and wash its head. She would not promise me to have it cut and washed, but I think she will.

We then began the lesson. As usual she had a great deal to tell me about her husband, and among other things, that he shut himself in a room alone for a little while each day, during which time, he would not permit her to enter. She asked me if I thought he could be praying to the Christian's God. I told her I thought probably he did. I then asked her if she would not pray too. She said she would if I would teach her how. I taught her a simple prayer, and asked her to use it each day, until I came again. She promised to do so, and asked what time in the day she should pray. I told her morning and evening. She then told me how she had been tempted to worship idols after promising she would not. Some other women tried to persuade her to keep one of their festival days. She consented and was preparing her idol for worship, when her husband came in and told her if she proceeded with the "poojah," he would not eat in the house that day, he would be so much displeased. It was this that prevented her breaking her promise. I went away feeling very thankful that God had sent me to her, and that His spirit was working in her heart.

When I next visited her, I found her in an adjoining house. She would not read there in the presence of the other women, but asked me to go with her to her own house. We were soon

followed by an old widow, who wished to hear me read from my book, meaning the Bible. She said it was her fast day, as widows are not permitted to eat or drink for two days during the month. I asked her if she was not hungry, and she said she was, but what could she do? it was their custom and she must submit to it. Both listened very earnestly while I read to them, and the widow remarked that the Hindus must be in the wrong way. I told her as briefly as possible the only true way by which we might be saved. She promised she would come and hear me another day. The Bo said but little before the widow, but, when I arose to go, she followed me to the door, and told me she had prayed each day since I last came, and had told her husband about it, and now he admitted her to the room when he prayed. I would ask your most earnest prayers for this Bo and her husband, that they may be both speedily led to Christ.

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*Letter from Miss RODERICK.*

## UN-INVITING HOUSE.

I visited last Monday a house situated in a dirty lane, and crowded by other houses. This week the lane seemed unusually dirty and looked like the bottom of a muddy drain. I had literally to pick my steps down the lane, until I gained a most uninviting door made of rough boards. Entering I found myself in an unswept room which looked as if it had never seen a broom since the occupants of the house had made it their home. A door from this led to the inner court where things are cleaner. I sat and taught my pupil in the open court with the bright morning sky above me, for it was not convenient for me to sit in the sitting-room, as the Babu, the father of my pupil, was engaged at his morning prayers within. The Bo's son, a boy of four years, kept constantly lifting the thick bamboo screen between the sitting-room and the court, which gave me glimpses of the Babu sitting on a carpet counting his beads; that is, taking the name of one of his gods for each bead. I believe they have a hundred and eight on a string, resembling the

rosary of the Roman Catholics, excepting that all the beads are of the same size and are made from the wood of the sacred Tulsee plant. Soon the man made a gurgling noise with his throat which is part of the ceremony, and continued counting his beads, but he was evidently paying more attention to his daughter's lessons, for he suddenly ceased his devotions and asked in a tone as if he had never heard it before, "Who came into the world to save us from sin?" His daughter would not answer, so I said, "Jesus Christ." He again continued his beads, but soon asked something more about the Bible lesson, and seemed inclined to argue about religion; however I thought it more profitable to continue my lessons to the Bo in his hearing, than to listen to any of his illogical reasonings. It is very seldom that the Babus are unacquainted with at least some of the teachings of the Bible, but this man seemed to be an exception.

#### SUNDAY CLASS.

I have a native Sunday-school class, held in a little village not far from the city, boys, girls and women usually attending. I find the children the best listeners. The women are always anxious about their babies which they cannot leave at home as they belong to the working class, being usually petty farmers' or laborers' wives. My visits to this village have given me an insight in the way these people live. The houses are low mud dwellings with slanting tiled roofs, and are scantily furnished; a few wooden beds and brass cooking vessels and dishes, being the principal furniture. The women also labor in the field when they can, and of course do all the house work themselves. The children are the most attentive dirty little things, some with faces and hands unwashed and hair unkempt. Any advice about keeping their persons clean, is only followed by attention to parts of the face and hands, just enough to show the need of more. But their intelligent faces light up with interest in the teaching which repays one for all one does for them.

**CHINA—Peking.***Letter from Miss Colburn.*

## WIDE FIELD.

The school had a short vacation during Chinese New Year, but a very small proportion went to their homes, all of whom returned. The Christian girls in the midst of temptations in their heathen homes, remained true, and read and talked with their parents about the religion of Jesus. Would that we could write that others of our number had come out publicly on the Lord's side ; but those who claim the right to control them, positively forbid their being baptised. Our hearts are saddened by this bitter opposition, as we fondly hoped this little band of disciples might be speedily increased.

April 2nd. The famine is devastating the land, and threatens to be at our very doors. Even now the poverty and distress is fearful. Alas, for this deluded people, instead of turning from their idolatry, the Emperor and his subjects are praying for rain to their false gods and goddesses, and using every heathen device imaginable.

What a work for Christ might be accomplished if teachers and funds could be liberally furnished. The schools are filled to the extent of their present means.

Mrs. H. N. Smith will be glad to know that "Blanche" was one of the pupils recently baptised. Ruth was also among the number. An Ito of whom we have written was baptised with the name "Anna." Daisy Collier the first pupil received into this mission, by Mrs. Starr, whose name she still cherishes in tenderest memory, was one of the five. The youngest is but 13. She had been a year in the school when we came. The name of "Mary" was given her, this being her own choice. These young converts all evince a loving, active spirit in the service of Christ and are solicitous for the conversion of their parents and friends. A former gate-keeper, of this mission, became interested here, was converted, and has been the means of bringing several members of his father's family into the church. He is now preaching the gospel in country places where he has been successful in winning many souls to Christ. In the light of

these developments can we not read the purposes of God ? We surely cannot, *must not* relinquish a field He is thus blessing. It is a cause of deep gratitude that in these fearful times of famine we are furnished with means to provide for the temporal as well as spiritual wants of some of these children of the destitute.

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**CHINA—Tungchow.***Letter from Mrs. CRAWFORD.***RECOMPENSES FOR EFFORT.**

The girls who have been educated by your benevolence, remained longer in school than any others and are therefore now among the best educated young women in this part of the province. I wrote long ago of Lucy's baptism. Her parents and brothers are also Christians, and three months ago her husband was baptised. She was married in October 1876, to one of my students whose father and brother were Christians. She was again in school the first part of 1877, but is now Miss Moon's teacher. Martha was in school until last summer. She was lately married to one of my former students who has been for several years a consistent Christian. I have been trying to get a situation as teachers for both in some mission school, but have not yet succeeded.

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Mrs. E. H. Thomson, of Shanghai, writes :

My four Bible readers come to me on Thursdays and read and explain to me what they afterwards read to the people around. I tell them they must imagine me to be an old and ignorant woman from the country, that is hearing for the first time of the religion of Jesus, and to keep up the illusion I pretend that I do not understand their explanations. This brings out new devices on their part and I hope gives them good practice.

**JAPAN—Yokohama.***Letter from MRS. PIERSON.*

## MEETING FOR WOMEN.

The scenery in and about this port has very distinctive features. The principal shrubs are evergreens growing in groves upon the hill side or in the native gardens trained in weird and fantastic shapes. They retain their sombre tintings until spring infuses into them new life and greenness. The sky seems very near this beautiful but idolatrous land. The blue seems but the vail that hides the golden glory from our mortal eyes. When riding to or from the places of meeting for women, my heart is especially alive to all these sweet and happy influences. And so it was a few days since while borne rapidly on my way in my jinriki, by my faithful coolie. Having been invited to hold a meeting at a stranger's house, I availed myself of the first opportunity to fulfil this appointment. A native christian woman who delights in service for the Master, went with me. We found the host awaiting our arrival and received a hearty welcome. The house was neat and commodious, bearing evidences of the superiority of its occupants. They were of the higher class and had once lived in affluence. When the lady of the house appeared, the Christian woman who accompanied me, uttered an exclamation of surprise and delight. The women saluted each other profoundly the usual number of times, and then one turned her beaming face towards me and said, "Ah, this is my dear friend whom I have not seen for twenty-five years. What joy is this;" and they laughed like little children. It appeared from subsequent explanations that Shorinda's friend had met with many reverses and sorrows, which had prematurely silvered her hair and bowed her form.

The Christian woman told her friend, while the tears streamed from her eyes, of the Saviour she had found, of His tender pity and unwearied love ; of his sacrifice for sin ; of the peace and glory which await the believer in the future world. While they thus communed together, silent petitions ascended from my heart. Presently the daughter entered, a young woman upon whose pale face sorrow had stamped its impress. She

had married a young man of the same rank as herself, and the future was bright and beautiful before them. But clouds appeared in their sky, increasing until they obscured the light and joy of their home. It was the old story ; the wine cup was his fatal foe, and through its pernicious influence he fell from opulence to shame, until the father interfered and took his daughter home. We entreated her to call upon the Great Physician, and to accept the only healing balm for the soul. Our stay was protracted, for all desired to hear the things that pertain to the soul's highest interest.

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*Letter from MRS. VIELE.*

## SCENES IN JAPAN.

I find myself getting accustomed to this strange old country ; the scenery is charming ; the foliage, of almost endless variety, puts on a deeper green in Japan, than I have seen elsewhere, and there has scarcely been a week during the winter that I could not take my children for a long walk in the fields or on the sea shore.

Not studying the language I have more time to study the people, with their slow, unambitious ways—the lower classes seeming to have no thought beyond sleeping and eating, quite content to do the work of a horse, in the same way it has been done for generations past.

How would this style which I saw a few days ago suit our boys ? A cooley carrying a tub of coal, hung on a pole which he balanced on his shoulder, by a great stone tied to the other end ! Their living consists largely of rice (costing from two to three cents a pound) and fish, of which they can buy enough with a cent for one meal. They can live comfortably on a few cents a day, including hospitality, for which they are quite remarkable, and proofs of which I have had while visiting my Sunday school children, when at various times I have been invited to partake of tea, oranges, sweet potatoes and a pipe of tobacco, all of which refreshments were proffered me, interspersed with profound bows, made kneeling, with the head touching

the floor, expressive of gratitude and appreciation of my visit. In some cases the sense of indebtedness has been so great they have come to my house the next day and gone through the same ceremony.

But I find other missionary work, beside that for the Japanese, to be done in Yokohama. I scarcely go out without seeing *gentlemen* dressed from the finest broadcloth down to the simple garb of the sailor, riding in a *jin-ri-ki-sha* stupidly intoxicated, and considering the advantages of both, I mentally compare the man who rides, with the cooley who draws.

I have been particularly surprised to see the large number of *young* men who find their way to these shores ; and with the restraints of home and the incentive of pride thrown off, the temptations to which they are exposed, and the new climate, often tell sadly on life and health. I was particularly impressed with this when visiting the cemetery. I noticed a large number of the men buried there were under twenty-five years of age. Here is a fair specimen of many inscriptions I saw : "John Simmons, aged twenty-two. This stone erected by his comrades" (or shipmates). The name, the age, the stone, each told its own story. The latter spoke of a generous desire to supply, as far as possible, the lack of the loving attentions of home life. The name often gave a clue to the nationality, and the age suggested a mother, waiting and watching, long and lovingly in some far-away land for her boy, whom she fondly hoped would return to her, cured of his wild fancy for the sea.

The most severe shock of earthquake I have felt in Japan occurred in February. I know of nothing that so suddenly concentrates one's mind on the *present* as an earthquake. Past and future events vanish from the mind when you feel the earth rocking beneath you, and in addition to the strange seasick sensation you have a keen sense of the uncertainty of an earthly foundation.

*Letter from Miss FLETCHER.*

## OUTSIDE PUPILS.

With Tori, one of our Japanese Bible Readers, for my companion, on my leisure afternoons, I still make my semi-weekly visits to Nogeyama to the family in whom I became interested in the winter. I think our liking is becoming mutual, although we go through a kind of pantomime to express it, except when Tori acts as medium. The mother died within the past six months, and the sister, a girl of seventeen, has the care of the house, and her two little brothers of nine and eleven. The first is by no means the formidable affair it would be to her American sister ; there are no servants to look after ; no tempting varieties to be brought from pantry or kitchen ; no beds to be made ; no furniture to be dusted and set straight ; no intellectual or social advantages to be used for the pleasure or profit of father or brothers. The housekeeper wipes off the mats, polishes the bits of floor that are to be seen, boils the rice, has tea ready for visitors when they appear, prepares the nameless dishes for native use, washes, mends, darns, and lives the quiet life of her country women, joyless in the present, hopeless for the future. The little boys attend the Japanese school, but remain at home on the afternoons that we go to the house. They are delightful as scholars, and while making good progress in spelling and reading English, have learned much of their child's catechism, and are reading in the gospel of St. Matthew with Tori, who explains it as well as she can. Yesterday she went alone and took with her a box of alphabetical blocks, with which they were highly delighted. I hope we may through them, overcome the father's prejudice against Christianity, and win father and daughter to the love of Jesus, their Saviour.

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## COMPOSITION.

Written for the Chinese examinations, held Feb. 21st and 22d, in our school at Yokohama, by Hisa Saraki.

One day the weather was cold, and suddenly the snow began to fall continually. Happily my friend paid her visit and urged

me to go to Isehill for pleasure to see the snow falling. As I wanted to go, so we took hands and went out toward the hill and now snow drifted about the yard, so it gives great trouble to walk. Therefore we both rode on a jin-ri-ki-sha and came to Isehill. \* \* \* After we had eaten, we went to a temple of the chief idol in Japan. This temple is surrounded by plum, cherry, and many other trees, and their flowers had blossomed and gave very sweet smell. When we looked all around, many mountains were covered with snow, and shows as if silver powder were falling. When we look down the hill, many houses are crowded together and look like fish scales, and when we look toward the bay, the foreign and native ships floating with their masts, were like the woods. The scene was exceeding beautiful, and we had not time to talk to each other.

#### COMPOSITION OF KANE SUZUKI.

One day I had leisure to spend it, and I thought I will go up with my friend to Iseydma. I left the gates of home to call on a friend just about twelve o'clock, and as I walked on a while, suddenly dark clouds were spread over the sky ; and soon a snow began to fall. In a few minutes, snow gathered upon the ground and the streets and paths were confused because of snow ; so I could not continue to walk any more, even one step, and as I was lingering a while I heard a voice which came from one of the houses on the way side calling my name. I turned my face and saw the girl on whom we were going to call. We were very glad at meeting. She asked me "Where are you going?" and I replied "This morning I was freed from all work, and so I intended to call on you and go up to Iseydma, but I am now most disappointed as you see." She said the snow was fallen to-day very much, but if I wished to go there, we will go and see the beautiful scene of a snowy day. At last we reached that hill and went, that we might look all around and saw the snow shining as silver over everywhere, so that we could see the end of it. That was the scene a thousand times changed and in a thousand varieties of beauty and it was almost not the scene of this world. How our Maker provides such beautiful scenes and every good thing to give us. Then shall we not be thankful ?

**GREECE—Athens.***Letter from Mrs. FLUHART.*

## DESCRIPTION OF THE RICHEST CHURCH IN GREECE.

The 6th of your April, the 25th of Greek March, Independence day of the Greeks, is also a great religious feast in the Orthodox Church. On this day, as well as on the 15th day of August, thousands of people go to the island of Tinos, where is doubtless the richest church in Greece, called the "Evangelistra." It is situated in the village St. Nicholas, where, if I am not mistaken, Dr. Jonas King organized a school, and continued it until it seemed best to come to Athens. The cause of the erection of this church is one of those superstitious affairs, so often met with in these parts.

In the year 1821, Mary the mother of our Saviour, appeared to Michael, an old gardener, in a dream, telling him to go to a lot belonging to Antonio Dozara, just outside the village, and dig there, and he would find a picture of her. He persuaded some others to go with him, and after digging and finding nothing but a few old bricks, left the work. Early one morning in June 1822, the Virgin is said to have appeared again, but this time to a nun, living in the convent near the top of a neighboring mountain. She told her to rise quickly and go to one of the principal persons of the town and tell him to uncover her house in the field of Antonio Dozara, near the village and to build there a fine temple. Awaking, the nun devoted herself to prayer, thinking it might be a fancy of the brain, and not desiring to reveal it to any one. The following Sunday morning the vision again appeared and so the next when the Virgin spoke with anger and said, "Go and obey as I said." The nun asked where the means would be found to build such a temple. The Virgin replied, "I shall provide for all." The nun, reported the matter to the superior, who believed her words, and sent for the gentleman named. He reported the matter to the high priest then residing there, who heard it attentively, and with the chief persons of

the city, published a circular calling upon all the inhabitants of the island to assist in the great work. In September the excavation began, and soon the remains of an old church of John, the Baptist, were discovered, and a well, which contained no water. Finding no picture, the excavations and erection of the temple were abandoned.

Shortly after, the whole island was visited by sickness from which many of the inhabitants died, and supposing this to be in consequence of the suspension of the work, they renewed their efforts. Water was found, and a temple was built and called "Life Giving Fountain," and "John the Baptist," because of the fountain opening into it. In January 1823, the long sought picture of the "Annunciation" was found very near the sacred well. It was broken, but not so as to injure it materially. The inhabitants all ran immediately to worship it. They continued the erection of the "Evangelistra" over the church above mentioned. Sometime after, the means were all exhausted and the workmen discontinued. During these days of despair, an English ship appeared bringing the vice-consul. That evening a great storm arose. The harbor of Tinos is not safe, and the captain, a Catholic, seeing the condition of things, called on the Virgin to save him and his ship, and he would offer a gift of a hundred dollars. The sea became calm around his ship alone. This was the first miracle, and it brought Christians from all parts with their offerings, and the magnificent temple was built.

In an elegant shrine not far from, and to the left of the main entrance rests during worship the wonderful picture of the "Annunciation." Nothing of it can be seen excepting the representation of the face of the angel Gabriel and that of the Virgin. It is enclosed in a frame and encased in a covering of gold set with diamonds and precious stones. Upon every corner of this shrine are hung handkerchiefs, gloves, veils, beads, and various other articles left by sick or otherwise afflicted persons, who believe that by so doing the affliction will pass. There are scores of chandeliers in the temple, but scarcely one that has not suspended to it some offering to the Virgin, for her pro-

tection or deliverance. From some are suspended trees I saw one with a man in it gathering fruit. These are made of silver, and by having them there, the owners think their trees are rendered more fruitful. I saw a house of silver hanging to one lamp, and was informed that only one house in a section of Smyrna was saved in a conflagration and this was the offering. There are numerous ships, steamers, and barques, each of which has its own story. There was one basin, with a little child clinging to the chains which supported it. This was an offering from a mother whose child fell into a pot of hot oil, and calling upon the Virgin for help, the child rose to the surface and was saved.

A little pamphlet is published relating the history of the discovery of the picture, and containing long lists of miracles, performed each year, to 1873, amounting to 244. The greater number of afflicted persons are recorded as having been insane. My great desire was to see by what possible means the poor people going to be healed, could be so deluded. We arrived about half past five on Friday evening, and repaired to the church. It was said that the great miracles would be performed that night, and we went to the small lower room containing the sick, that we might see all applicants. The air of the place was so stifling that we could remain only a few minutes; besides the poor creatures were piled in so thickly that it was with the greatest difficulty that one could walk. We were there long enough to see much, and hear of one miracle. A boy who came with eyes and mouth shut, had opened both and spoken. The next morning we found him in his former condition, and when we left at the end of a week, he had his eyes and mouth closed as at first. Of all the unfortunate we saw not one left better than when he came. One poor woman who came on the same steamer with us, who had a sick child, told us that it died in her arms as she left the boat. When I told the lady with whom we stayed, that no miracle had been performed on Friday night, she replied "Impossible; there must have been." Hundreds were drinking water from the sacred well, believing that it would heal them, and procuring handfuls

of dirt from the spot where the picture was found, thinking it a safeguard against evil. The poor women of the village carry on a large traffic with strings of beads, to which are attached little bags of this dirt. Thousands buy cans of oil blessed by the priests, and carry it home with them as a remedy for all bruises and burns. These things show better than anything else the superstition of the lower order of this people, and while the upper classes do not believe it, they encourage it in others as necessary.

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*Letter from MISS LEYBURN.*

## VISIT TO TINOS.

Mrs. Fluhart and I have come here to Tinos, for a few days, to witness for ourselves one of the greatest superstitions and deceptions practised by the Greek church and priests on its people. In fact I believe you could scarcely find its counterpart on the face of the globe. Here the Virgin is worshipped in a beautiful church edifice, erected to her; and here, twice every year, come thousands of pilgrims, some to be, as they believe, miraculously healed, and others to witness and worship at the shrine.

We left Athens April 5th. Starting from the Pireus at 7 A. M., we reached Tinos at 5:30 P. M., having had a beautiful sail, on a calm blue sea. It was a lovely day, and we enjoyed it intensely; the crowd on deck in their various costumes added but to the novelty of the scene. But we were rather surprised to see so few among the number who seemed to be coming to be healed. Among them was one little pitiful object, who greatly attracted our sympathy, a child of about three years. It had beautiful large dark eyes, which conveyed to one's mind the feeling that there was too much soul for the frail body. The mother was a coarse, illiterate woman, and there seemed a strange incongruity between the mother and child. A day after we learned from the mother at the church

that the little one died, just as she was descending the stair from the steamer. There was a feeling of joy when we heard it, to think the little soul was in Heaven. Just after landing we saw a pitiable object, an old woman, going on her hands and knees from the wharf to the church, a distance of half a mile or more. We were told that she had been made to believe her sickness would be cured, if she went in this posture to the church, but it was horrible to see, the poor old creature crawling along in the crowd, in danger every moment of being trampled on.

#### BAPTISMAL SERVICE.

I will now give you the mode of Greek baptism, as practised in the Greek church in the present day, which I carefully noted. Underneath the church of the Virgin, near the spot considered especially sacred, where the picture was found, stood a priest and a font of water, in which babies were baptised all day. As there is a peculiar blessing in having them baptised at this place, hundreds are yearly brought to these great feasts to receive baptism. The officiating priest expedited matters in a business-like manner, for as he received for each child some remuneration, he acted as if no time were to be lost.

The priest began by reading the baptismal service, parts of which were sung by a man standing near. Then a cruet of olive oil was handed him, into which he blew to drive out the devil, not forgetting to blow also into the water for the same purpose. He blew in the form of a cross *three times*. This being done, he poured oil from the cruet into the water, in the form of a cross three times. Then pouring a considerable quantity of oil into the hands of the god-father, he turned and took the little baby, which had been prepared for this, by having its clothes all taken off. He held the child up in his hands, while the god-father oiled its whole body. The priest then holding the child, with his thumbs under the arms, so that his fingers reached up under the back of its head, put it backwards into the water until it reached the neck of the child, and with his

fingers he threw the water up over the top and back of the child's head, not over its face. This dipping was done three times, the priest saying as we do, "A——, I baptise you in the name of the Father, the Son, and the Holy Ghost." I have been asked if the whole body of the child was immersed. To this, I can only reply, that I have described it as we saw it. The first baby was quiet, and submitted calmly to being put under the water, so that its whole body, excepting its head, was well immersed. The second was very refractory, so that it was almost impossible to get its body under the water. Besides which, the supply of water (which must always be warm even in the case of adults) was very scanty, and the priest had no time to wait for more, and in consequence, not more than two-thirds of the body of this child went under the water, and the priest was scarcely able to get a little splashed up on the back of its head. In the bottom of the font was a faucet, and the water was drawn off after each baptism, and fresh water and oil used for each child.

When the priest takes the child up from the water, he lays it in a cloth in the arms of the god-father, and then with a little brush dipped in oil especially holy, he makes the form of the cross on the eyes, nose, mouth, ears, and all the parts of the body. This oil is said to be the essence of many perfumed flowers, and is obtained for this purpose only through the Patriarch at Constantinople. After the crossing with the oil, the priest with a pair of scissors, cuts five locks of hair from the head of the child, in doing which he again makes the form of the cross. Then the child is given into the hands of some woman who takes it, rubs it dry, and brings it again wrapped in a cloth to the god-father. To the priest is given a little shirt and cap which he puts upon the child, saying, "As ye have been baptised in Christ, so be ye also clothed." Then the woman again takes the child, completes its toilet, while the priest and singer continue the service until the child is brought back dressed, always with a little bonnet on its head. Then the god-father takes it in his arms, and he, the priest, and a deacon (shaking a censer of burning incense) walk around the

font singing. That completes the whole and the priest washes his hands, for which there is always fresh water, a towel, and soap provided. It is the custom always to administer the communion after the baptism. When occasion requires it, adults are also baptised and just in the same manner essentially as infants. Much of the baptismal service as read from their "Synopsis" is not objectional from a Protestant stand-point, excepting that it contains prayers addressed to the Virgin. In the baptism at "Tinos," we heard frequent mention of the "Panayia," or "All Holy," as they address her.

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Mrs. KALOPOTHAKES writes to a lady in Baltimore: "We hope much from the extended circulation of the Scriptures. This must be preparing the way for the preaching of the Gospel. As one poor woman said to me, 'We read and there is something in it which pleases and comforts, but the real meaning does not come out till some one explains it.' To heathen nations the missionary takes something which elevates the material circumstances of the people, but here we have nothing to offer which promises any gain. They have already every facility for improvement: teachers, professors, doctors, a good system of public schools, a free university. But with it all there is a want of thorough culture, because there is such a want of faith. From their own confession the state of the family and consequently of society is deplorable. No man believes his neighbor, much less believes in him. It is only a proof that simple education does not elevate the moral character. That is the lesson Greece must learn before she can be truly great. Many are beginning to feel this, and are anxious to secure for their children the training which Protestant Christians are known to give. Our school was valued for that, not for any other advantage, and it is on account of that that such regret is expressed for its being closed. We hope that this may yet lead to a more liberal legislation. A few already see that if their church is good for anything, it need not fear to let the light in.

## Home Department.

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### Society Matters at Home.

In the latter part of March a telegram from Japan summoned Miss Crosby to her chosen field of labor, on account of the alarming illness of Miss Guthrie. Notwithstanding the self-denial this involved in a shortened vacation, Miss Crosby at once most cheerfully acquiesced in the arrangements made for her.

A cordial social meeting was held in the Bible House April 16th, giving an opportunity to our friends to bid her farewell and commend her to the same Almighty arm that had so lovingly ordered all her steps. Miss Brittan, who had arrived April 7th, was present and said a few informal words, expressing gratitude for her safe return. She alluded most tenderly to our late President, dear Mrs. Doremus, who, she said, had always been indeed like a mother to her, and whose glad welcome it gave her such pain to miss for the first time.

Miss Crosby sailed for Japan in the steamer of May 1st.

May 1st we had the pleasure of welcoming Miss Lathrop and Miss Ward from India, both of whom hope to be invigorated by this change of climate, for a continuance of their earnest and successful work.

On May 7th a most inspiring parlor meeting was held at the house of one of our Vice-Presidents, Mrs. Horace Waters, in Brooklyn, and was very largely attended by ladies representing many of the city churches of various denominations. Mrs. R. L. Wyckoff, Vice-President, presided in the absence of Mrs. LeRoy, who was detained in consequence of an accident.

The meeting was opened by singing the hymn, "Blest be the tie that binds." Mrs. Wyckoff read the last chapter of St. Matthew, giving as her reason for choosing it, that it contained two striking incidents in Christ's life; that He spoke first to woman after His resurrection; and in His farewell words to His disciples, uttered just before His ascension, He bade them "Go teach all nations."

Miss Doremus then read several very interesting letters from India and Japan; also specimens of composition from the pupils in our own Mission School in Japan, very creditable to their progress as scholars.

Miss Brittan spoke next, relating her own feelings as she met so many who had suffered bereavement since she was in this country before, and alluded very tenderly to Miss Chase and Miss Seelye, M.D., two of our missionaries who had laid down their lives in India. In describing her mission work she spoke of the wonderful results she had herself witnessed in seeking to teach and cheer the women of India, and related a remarkable instance of the power of Christian education in a high caste Brahminee. The meeting closed with prayer offered by Mrs. Albert Woodruff.

Similar meetings were held at the house of Mrs. A. S. Patten, in Brooklyn, May 9th, and in the house of Mrs. Few Smith, in Newark, June 3d.

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Extract from the Report of the "Dr. M. Miller Memorial Band," read at the annual meeting, April 12th, 1878:—

"In looking back over the past year, we see much cause for thankfulness. We have held more meetings than ever before, and we can but feel that the interest in the great cause for which we are working is increasing. We have distributed more missionary literature, hoping in this way to enlist those who have not before cared to assist in this work so dear to our hearts, that of woman's work for the salvation of woman. Our contributions have been larger than for some years. The intelligence from all the stations is very encouraging. Multitudes are ready and eager to hear of the Way of Life."

M. E. ROSE, Sec.

## Fête at the Manor House.

From our Albany Branch we have received the following account of an entertainment given for our Society:

The *fête champetre*, which took place on Saturday afternoon, June 1<sup>st</sup>, proved one of the most delightful entertainments ever given in Albany, and was enjoyed by fully two thousand people. The weather was all that could be desired; earth and sky were at their loveliest. \* \* The Manor House, including its ample piazza at the rear, was crowded, while the lawn in front and in the rear of the dwelling was also densely populated.

The gay and graceful exercises of the afternoon took place in the rear of the house upon an immense platform erected for the occasion. At the north end of this platform a throne was placed for the use and occupation of the Queen of the May. The throne was bright with scarlet hangings, and the platform, which was prettily carpeted, was decorated with a profusion of flowers of various hues. At four o'clock Mrs. Harcourt played the "Wedding March," and to this inspiring music a bevy of beauties moved to their places on the platform singing, "Come, Sisters, Come." The sisters thus invited speedily made their appearance, gliding out from the trees that stand on the edge of the lawn.

These garland bearers marched by twos and each couple bore an arch of flowers forming a fitting frame for their fair heads. Through these many arches the Queen of the May and her maids of honor passed, and all things being ready the beautiful ceremony of the coronation of the Queen was then proceeded with. The Queen of the May—Miss Harriet Bayard Townsend—advanced towards the throne, near which lay a crown of white flowers upon a scarlet cushion. "A rosy crown we twine for thee" was then sung, after which the little Queen knelt and had the crown placed upon her young head by Miss Ella Barnes, of this city, a grand-daughter of Thurlow Weed. The crown bearer was Miss Natalie Berry, of Washington, grand-daughter of the Patroon.

The crowned Queen having taken her seat on her throne, the Seasons of the year, represented by four young ladies, advanced, and gracefully courtesying, presented their offerings of love and loyalty.

At the conclusion of these imposing ceremonies the chorus "Hail, all hail" was sung and after more sweet vocal music including several appropriate solos, the procession was re-formed and the line of march taken for the May pole. In this procession walked not only those whom we have already mentioned but a gay company of Forresters and Zephyrs, handsomely and picturesquely arranged, who had also effectively assisted in the singing at the platform. The May pole was set in the centre of the lawn in front of the house, and from it radiated in every direction streamers, tinted with all the colors of the rainbow. The children took hold of the ends of the ribbons and to the music of the band merrily danced around the pole. The gay colors were twined around the pole, were untwined and were twined again, the little people moving lightly to the strains of the music. The effect was beautiful, and elicited many expressions of delight from the spectators.

The dance around the May pole closed the pleasant outdoor exercises, after which the crowd turned its attention to the Manor House, where Japanese maidens in picturesque dress served Japanese tea. The illusion was complete. As the *World of Sunday* well remarks, "Manor House had undergone a transformation and really looked an Oriental palace."

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Rev. Wm. J. Boone, of China, writes thus of our late President, dear Mrs. Doremus :—

"The inscription on the tablet erected to her in the South Ref. Ch. is beautifully appropriate, and will be echoed by hearts in many of the far-off corners of the earth. To be loved so widely with a warm personal love has, I suppose, never been the portion of any of God's children before, and will be almost impossible to anyone again, and makes her place in church history peculiarly her own, and in such a tender, womanly way that no publicity can rob of its charm.

# Mission-Band Department.

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## A school in the old house.

I have a little day-school taught by a Hindu Bo who, as she does not know much, is paying for a teacher to teach her. Her husband helps her in the school, for I sometimes find him in the room, with the lesson-book in his hand, hearing the children. He writes beautifully, and amuses himself with ornamenting the walls of the school-room with Bengali proverbs. The school-room is half of a large room they had taken for themselves and partitioned by a canvas screen. It is on the second story of a very big house, so old that the windows are broken or gone altogether. The sun is kept out by window-curtains, when too hot, but in this cold weather the children enjoy its warm rays and put aside the curtains. You would be amused at the imitations of English dress in which some of these little ones present themselves. One little girl thinks she looks beautiful in a dress too small for her, a patchwork of different colored silks and satins, with a purple silk hat and red roses. Little shoes, too, are sometimes worn, so small for the feet that they have to be taken off when the child wishes to walk about.

One little one had two fearfully matted locks of hair hanging on her back, a comb having evidently never been used. I asked the reason of such a head of hair, and was told that when this little girl was a baby her father had trouble, and her mother made a vow that these two locks

of hair should be allowed to grow so until this trouble was over. A month ago I saw the child come in with a brilliantly-colored wool cap to cover her head which had just been shaved, so I was glad to find they had overcome their troubles.

We have had several changes in the school, even within these few months, as so many pupils have left to be married, and one dear little one died of fever. The school opened with ten or twelve, and now numbers thirty. Some seem almost babies. Indeed, one is so small that I forbid the teacher to number her among the pupils; but she has learned to sing some of the hymns and catechism, and knows her letters better than some who are older. She lives in the house, so comes of her own will and sits with the others, until she is overcome with sleep and has to be carried off.

One day while writing the names on the school register, my pundit began telling me the meanings, so I wrote them down thinking you might like to read them: Keron kumarie, *i.e.* Virgin of Rays; Narainee, *i.e.* Goddess of fortune; Armodinie, *i.e.* Joyfulness; Hamangenie, *i.e.* Golden body; Gainodah, *i.e.* Giver of knowledge; Rajobalah, *i.e.* King's daughter; Jogomaya, *i.e.* Full of devotion.

E. HATCHELL.

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### The big Fan.

Our missionary, Miss Roderick, tells how they keep cool in India:—

"It is curious how man's inventive genius has been exercised in providing for his comforts in a country so hot that artificial cold is necessary for the preservation of health. You would be amazed at the contrivances used. In every room, hung by cords from the ceiling, there is a

huge fan called "Punkah," made of a frame-work of wood covered over with canvas, neatly whitewashed, having a deep linen fall added to its lower edge. This monster fan, which is nearly the length of the room, is swung over you and causes a current of air without which you would scarcely feel able to breathe. During the seasons the hot winds blow, every door and window is shut close to prevent them from coming into the house excepting through doors made of a bamboo frame overlaid with a kind of grass root having a sweet, refreshing smell. These mats are kept damp through the day, and this simple contrivance is all that is necessary to change the scorching wind to cool air.

"If this were America no doubt our fans would not need human exertion to work them, but here in India we have great strong farmers who require very little field work during the summer on their petty farms, except what can be done by their wives and children, and so they are glad to leave their villages and come into the town to work our fans, earning money enough to pay for their yearly ground rents."

Another missionary, Miss Staig, says of these men:—

"Those who pull punkahs are called 'punkahwallahs,' and a most capricious, disagreeable set they are. For instance, just as you begin to be drowsy, and dreamily congratulate yourself on the cool, pleasant state of things in your room, your punkah swings slower and slower, till it ceases altogether, and you awake bathed in perspiration, to find the man outside your door sleeping sweetly. On reprimanding the culprit a small hurricane fills the room for the space of five minutes, during which time your papers and other light articles fly wildly about. The storm ceases almost as soon as begun and a most undesirable calm succeeds."

## Child's Hospital

Mrs. Page thus describes our Hospital in Calcutta: "I used at first for the purpose a beautiful large room on the lower floor of the Orphanage; but I found that it would be healthier to take the sick ones out of the house. I have now given them two rooms in a detached building, where the air is pure and good, as there are windows and doors on all sides. The floors are asphalted, and so I can have them well washed out once a week. I have a dozen small iron bedsteads there, ready for use at any moment. The sheets and pillow-cases are all marked 'Hospital,' to distinguish them from the Orphanage. A small bureau with folding doors stands in a corner for medicines, etc. I have had much less sickness since I have used these two outer rooms. The 'Society for the promotion of Christian knowledge' kindly gave me a grant of one dozen large Bible pictures for the walls of my Hospital. I have been very busy in the evenings sewing on the sheets and pillow-slips, so that the sick ones might be comfortable. Some time ago patchwork quilts were sent out in mission boxes. I have had them in use ever since, and they make the beds look bright and comfortable. I have engaged a Christian woman who has been a trained nurse at the Medical College, to look after this Hospital; she does her work regularly and quietly, and is a real comfort to me.

"If any one of the Mission Bands would like to send donations for the Hospital, I will mention a few gifts which would be acceptable. If anyone wishes to send us sheets I add the directions that they may not be at a loss for a proper measure. The length is one yard and twenty-four inches, the breadth one yard and six inches. Toys of any kind will be very acceptable, and any old picture-books."

*RECEIPTS of the Woman's Union Missionary Society from  
March 24th to May 24th, 1878.*

CANADA.

Halifax, N. S., "A Nova Scotian Friend," . . . . . \$3 00

MAINE.

Bangor, Mrs. M. U. Coe, . . . . . \$1 00

NEW HAMPSHIRE.

Wakefield, "Willing Hearts," per Miss Harriet Dow, . . . . . \$20 00

VERMONT.

St. Albans, Mrs. J. Gregory Smith, subscription, . . . . . 15 00  
Rutland, by Mrs. Newton Kellogg, Mrs. Charles Sheldon, 5; Mrs. Kellogg, 1, . . . . . 6 00  
\$21 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas. (See items below) . . . . . \$878 15

RHODE ISLAND.

Providence, Mrs. C. E. Green, collector, viz.: Mrs. G. I. Chace, 10; Mrs. Woods, 10; Mrs. Lucius Lyon, 10; Mrs. and Miss Green, 10; Mrs. E. G. Robinson, 5; Miss Benedict, 5; Miss Hail, 5; Mrs. Judge Durfee, 3; Mrs. Dr. Wilcox, 3; Mrs. J. H. Appleton, 2; Deacon Andrews, 1.50; Mrs. J. H. Shedd, 1; Mrs. P. Church, 1; Mrs. Farnum, 1; Mrs. Harkness, 1; Mrs. Palmer, 1; Mrs. Persons, 1; Mrs. Richardson, 1; Mrs. J. R. Brown, 1; Mrs. W. G. Pierce, 1; Mrs. Dr. Ely, 1; Mrs. G. W. Hall, 1; Mrs. W. C. Greene, 1; Mrs. F. Smith, 1; Mrs. Ham, 1; Miss Smith, 50c. \$79 00

CONNECTICUT.

Darien, Mrs. Edward Delafield, for Japan, per Miss Crosby, . . . . . 10 00  
New Haven, Mrs. E. C. Read, . . . . . 25 00  
Miss Abby Lyman, collector: Mrs. T. D. Wheeler, 10; Miss Elizabeth Davenport, 10; Mrs. Treadwell Ketcham, 5.60; Mrs. Chas. Robinson, 20; Miss F. L. Aphorh, 10; Mrs. Mary Nicholson, 5; Mrs. Henry Ives, 1; Mrs. Samuel A. Stevens, 1; Mrs. Jas. M. Hoppin, 3.60; Miss Hannah Starr, 5; Mrs. E. S. Baldwin, 2; Miss M. Eliza Baldwin, 1; Mrs. Wooster Hotchkiss, 2; Mrs. Dr. Bronson, 5; Mrs. Frederick Ives,

2; Mrs. J. L. Ensign, 1; Mrs. H. N. Lyman, 1; Miss Jennie E. Lyman, 1; Miss Josie M. Lyman, 1; Mrs. M. A. Beers, 1; Mrs. L. M. Hall, 5; Mrs. E. M. Crane, 1; Miss Theo. M. Wheeler, 5; Miss Abby Lyman, 20, . . . . . 119 20

\$154 20

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas. (See items below) . . . . .  
Angelica, Miss C. Thurston, 5; Mrs. Schofield, 5, . . . . . 134 99  
Bingham's Mills, Mrs. Susan A. Davis, . . . . . 10 00  
Brooklyn, S. S. of Church on the Heights, Mr. A. F. Hand, Treas., per Mrs. Pruyn, for Bible Reader in Japan, . . . . . 25 00  
"Ivy Vine" Band, per Mrs. G. C. White, Jr., for child, . . . . . 75 00  
Miss Messenger, collector, . . . . . 50 00  
Mrs. S. B. Chittenden, per Miss Messenger, . . . . . 2 00  
"H. G. Brittan" Band, per Mrs. G. C. White, for Miss Karageusian, Constantinople, 88; of which for Life Membership of Mrs. G. C. WHITE, from Mrs. J. H. Patten, 50. Also for cost of certificate, etc., 1.50, . . . . . 10 00  
Miss. E. B. Bergen, 1. Collected in North Dutch Church, Fulton St., New York, for Mrs. Pruyn's Home in Japan: Mrs. Otterson, 1; Mrs. Ireland, 1; Miss Ostrander, 1; Mrs. Pruyn, 50c. . . . . 89 50  
"Old South" Union Band, per Miss E. E. Burke, for support of "Hisa" and "Mika," Japan, 120; salary of "Hisa" as Bible Reader, 36; for Miss Sunder's salary, from Mrs. Jos. Patten, 50. Also to constitute Miss ELLEN GARAHAN and Miss E. E. BURKE, Life Members, . . . . . 4 50  
Cleveland Ladies of Presb. Church, per Mr. D. Williams, Postmaster, . . . . . 206 00  
Corona, L. I., "Leverich Mem'l" Band, Miss Lottie Main, Treas., . . . . . 3 50  
Flatbush, L. I., "Strong Mem'l" Band, per Mrs. M. H. Bergen: Mrs. Wm. Matthews, Jr., 1; Mrs. Lizzie Vanderbilt, 1, . . . . . 20 00  
Flushing, L. I., Ref. Church Branch of W. U. M. S., Mrs. C. W. Cobb, collector, . . . . . 2 00  
Ithaca, Ladies of Ithaca, per Miss J. L. Hardy: Cong. Church, through Miss Morgan, 69.75; Miss Jennie McGraw, 25; Presb. Church, 5.05; Cong. Church, per Miss H. W. Thompson, 31.20, . . . . . 131 00  
Le Roy, "An Easter Offering," . . . . . 10 00

New York, Mrs. James H. McLanahan,	2 00	Mrs. S. Bonta, 2; Mrs. Curtiss, 2; Mrs. N. F. Graves, 3.60; Mrs. George Roberts, 2;
Mrs. De Peyster,	1 00	Mrs. F. Graves, 3.60; Mrs. George Roberts, 2;
Returned by Miss H. G. Brittan, from her passage money, drawn in Calcutta,	188 65	For Bible Reader in Shanghai: In Memoriam of Capt. R. Townsend, Gold, 50; from Mr. and Mrs. Fred Townsend, 20; Mrs. Howard Townsend, 5; Mrs. Franklin Townsend, 5; Mr. H. H. Martin, 5; Mrs. R. Townsend, 15; also from Mrs. J. B. Burnet, 5.
Returned by Miss Grace R. Ward, from money drawn in Allahabad, for passage to America,	238 74	"Mission Gleaners," per Mrs. A. A. Hudson, for child in Calcutta, . . . . .
Mrs. Samuel Sloan, to constitute Mrs. E. S. AUCHINCLOSS, Life Member,	50 00	55 00
Mes. J. D. Vermilye,	20 00	A. Hudson, for child in Calcutta, . . . . .
Through Miss Lee: Mrs. R. L. Stuart, 10; Mrs. H. T. Marquand, 5; Miss Lee, 1,	16 00	52 00
Through Miss J. Abeel: Mrs. Albert Storer,	1 00	\$2087 18
Mrs. R. Irvin's subscription, per Miss Lee, for Miss Brittan's Mission,	5 00	NEW JERSEY.
"Johnson" Band, Miss M. H. Zachos, Treas.: Rec. at Annual Meeting, for Japan Home, Weekly Penny Contributions of "Olivet Helping Hand," per Mrs. Morris K. Jessup, 7; Mrs. M. K. Jessup, 10,	63 60	Jersey City, "Union" Band, per Mrs. H. Southmayd, 15 00
Mrs. R. I. Brown, to constitute Mrs. G. H. HEWORTH, Life Member; also Mrs. L. D. BEVAN, Miss S. J. COBB, and Mrs. A. PARRMORE	17 00	Metuchen, Metuchen Aux., Miss Fannie A. Wendour, Treas., 11 00
Mrs. A. and family, per Miss Ely, Miss Julius Van Vorst, of which for "Susibum," 30,	300 00	Morristown, "Morris Plains Mission Band," per Mrs. F. G. Burnham, towards support of Bible Reader in Japan.
Ladies' Benevolent Soc. of S. Ref. Church, Miss Muller, Treas., for Zenana work,	100 00	Newark, Newark Aux., per Mrs. E. D. G. Smith, Treas., added for sale of tickets for Mr. Clark's Lecture,
Mrs. L. A. Mikels, collector: Mrs. S. P. White, 6; Mrs E. Decker, 3.75; Mrs. C. A. Tooker, 8.50; Miss Susan Dunn, 4.50,	25 00	Trenton, Mrs. Olivia S. Fuller, : 5 75
Mrs. Wm. N. Blakeman, In Memoriam,	22 75	: 5 00
Poughkeepsie, Soc. of Rel. Ing. of Vassar College, per Miss Crosby, for Japan,	20 00	\$56 75
Schenectady, Ladies' Missionary Aux., per Rev. W. E. Griffis, Staten Island, Mrs. E. C. Bridgman, annual subscription,	12 00	PENNSYLVANIA.
Syracuse, per Mrs. Robert Townsend, for child in Japan Home: Mrs. F. Loomis, 2; Mrs. J. C. Mix, 2; Mrs. N. F. Graves, 3.50; Mrs. E. Van Slyke, Ref. Church, 5; Mrs. Blye, 2; Mrs. John Babcock, 2; Messrs. Bonta and Curtis, 2; Mrs. Henry Babcock, 2; Mrs. James Noxon, 2; of Ref. Church,	20 00	Colerain Forge, Miss C. W. Stewart, donation and "Link," . . . . .
Clifton Springs Band, per Mrs. R. Townsend, for child at Yokohama: Miss Gleegan, Providence, 3; and from Syracuse Ref. Church: Mrs. Kenedy, 2; Mrs. R. A. Bonta, 2; Mrs. G. Leonard, 2; Mrs. W. Judson, 2.50; Mrs. J. Wynkoop, 2.50; Mrs. J. Brumelkamp, 2; Mr. R. Wynkoop, 5.60;	22 50	Lancaster, Miss S. S. Le Fevre, . . . . .
		Philadelphia, Phila. Branch, Mrs. C. B. Keen, Treas.: for Reports and "Links" for Jan. and March, . . . . .
		Miss Mary Cowell, . . . . .
		103 35
		3 00
		\$116 35
		DELAWARE.
Christiana Hundred, Christ Church, per Rev. D. D. Smith,	100 00	
New Castle, Mrs. Spotswood, collector: Miss Booth, 5; Mrs. Gray, 5; Mrs. M. C. Smith, 10; Miss Scofield, 5; Mrs. Van Vrankin, 1; Mrs. Carpenter, 1; Mrs. Ferris, 1; Mrs. Taggart, 1; Miss Niven, 3; Mrs. Turner, 1; Mrs. Samuel Truss, 1; Mrs. Kennedy, 5; Mrs. A. I. Black, 1; Mrs. Tetlow, 1; Mrs. Richard Cooper, 1; Mrs. E. Jauvier, 2; Mrs. Owens, 1; Mrs. Wm. Lambson, 1; Mrs. Geo. Gray, 1; Mrs. D. Black, 1; Miss S. M. Johns, 1; Mrs. Spotswood, 6.		
		55 00
		\$155 00
		OHIO.
Cincinnati, Cinn. Branch, Mrs. M. White, Treas. "Miss Brittan" Band, of Westcliffe, for		

*The Missionary Link.*

child in Calcutta: Mrs. Wm. Price, 10; Mrs. Wm. White, 5; Mrs. Wm. N. Neff, 5; Mrs. C. L. Moore, 3; Mrs. Davies Wilson, 3; Mrs. C. Wilder, 2; Anonymous, soc.; Balance, 1.50, 30 00	KENTUCKY.
Hudson, "Silver Star" Band, Miss Susie R. Cutler, Treas., for child in Calcutta, 30 00	Louisville, Kentucky Branch, Mrs. S. J. Look, Treas. (See items below) 264 70
Episcopal portion of W. U. M. S., per Mrs. S. D. Seymour, 11 20	Pewee Valley, Miss Lepha N. Clarke, 1 00
Mt. Pleasant, Mt. Pleasant Aux., Miss R. B. Ratcliff, Cor. Sec., for work in Allahabad, and to constitute SUSAN L. HARRISON, Life Member, together with \$27 last year, 38 78	\$265 70
Springfield Methodist Prot. Church, Mr. Thos. J. Finch, Treas., for Eliza Brown, Priscilla Bassett, Martha Collier, E. K. Searing, and Mamie Belle Jones, each 15, 75 00	MISSOURI.
	St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., "Western Star" Band, 7 00
	WISCONSIN.
	Milwaukee, W. F. Miss. Soc., Miss Mary W. Candee, Sec., for "Pae," in Yokohama, gold, 40 00
	CALIFORNIA.
	South Vallejo, Mrs. A. D. Wilder, collector, 20 00
	SUBSCRIPTIONS FOR "MISSIONARY LINK."
	Mrs. A. A. Hudson, 12.60; Mrs. Owens, 4.75; Mrs. Bartlett, 3; Miss Messenger, 3; Mrs. Fox, 5; Mrs. Z. S. Ely, 4.50; Miss Wright, 3.10; Miss Welch, 5.90; Miss Jewell, 2; smaller subscriptions, 25.00, 68 85
Galesburg, "Prairie Gleaners," per Miss Mary Allen West, for support of "Eda Roderick," at Allahabad, and to constitute MRS. EMMA WILLARD LAMP, Life Member, 72 00	Premium on gold, 56
	Dividend on Harlem R. R. stock, 1 50
	Total from March 24th to May 24th, 1878, 4282 22
	MRS. J. E. JOHNSON, <i>Ass't Treasurer.</i>

*RECEIPTS of the Boston Branch.*

Trinity Church, for the support of Mrs Page, at Calcutta:

Mrs. R. C. Winthrop, . . . . .	50 00
" N. Thayer, . . . . .	50 00
" Brimmer, . . . . .	50 00
" R. J. Paine, Jr. . . . .	20 00
" R. M. Cushing, . . . . .	20 00
A Friend, . . . . .	20 00
Mrs. C. W. Dexter, . . . . .	20 00
Misses Morrell, . . . . .	20 00
Miss Lowell, . . . . .	20 00
Mrs. G. V. Fox, . . . . .	20 00
" G. H. Shaw, . . . . .	20 00
" Burr Porter, . . . . .	10 00
" C. J. Whitmore, . . . . .	10 00
" Dewitt, . . . . .	10 00
" J. Lawrence, . . . . .	10 00
" S. D. Warren, . . . . .	10 00
" E. B. Bryant, . . . . .	10 00
" G. J. Fiske, . . . . .	10 00
" Crehore, . . . . .	10 00
" Burnham, . . . . .	10 00
" Alex. Strong, . . . . .	10 00

Miss Thayer, . . . . .	10 00
Mrs. W. G. Brooks, . . . . .	10 00
Miss Phillips, . . . . .	10 00
Mrs. Wm. Amory, Jr. . . . .	5 00
" J. H. Dane, . . . . .	5 00
Miss Woods, . . . . .	5 00
" Dehon, . . . . .	5 00
" Harriet Dehon, . . . . .	5 00
Mrs. Sturdivant, . . . . .	5 00
Miss Hooker, . . . . .	5 00
Mrs. Bingham, . . . . .	5 00
" M. Kimball, . . . . .	5 00
" R. Sullivan, . . . . .	5 00
" Hazen, . . . . .	5 00
Miss Cotting, . . . . .	5 00
Mrs. G. L. Ward, . . . . .	5 00
Miss Cunningham, . . . . .	5 00
Mrs. Suter, . . . . .	5 00
" Nash, . . . . .	5 00
Miss Burnham, . . . . .	5 00
Mrs. S. Elliot, . . . . .	5 00
" Derby, . . . . .	5 00
" D. H. Hayden, . . . . .	5 00

RECEIPTS of Albany Branch.

The "Mack" Mem'l Band, Green- bush, N. Y., by Miss E. Mayell, collector, . . . .	18 35
Miss Mayell, for "Links," . . . .	2 40
The Misses Sumner, being their an- nual contribution, through Mrs. Edward Phillips, . . . .	10 00
Miss Anna Phillips, Hyde Park, N. Y., for "Link," through Mrs. Edward Phillips, . . . .	60
Mrs. LeGrand Bancroft, . . . .	3 00
"In memory of Susan Gansevoort," by her husband, Peter Ganse- voort, . . . .	25 00
From the "Temple Grove" Band, Saratoga, N. Y., for the support of "Chinjo," in the "Home," at Japan, through Miss North, Sec.	17 64

Mrs. J. Townsend Lansing, as annual subscription,	20 00
"Mites" from the poor women of the Southern Division of the "Mother's Mission," for the support of Mrs. Viele at the "Home" in Japan, through M. Bruce,	3 00
Mrs. Shaw, of Cooperstown, N. Y., through Rev. Dr. Clark,	15 00
The "Melville" Mem'l Band, Gansevoort, N. Y., through Miss F. Melville,	20 00
	\$134 00

MRS. FREDERICK TOWNSEND,  
*Treasurer.*

*RECEIPTS of Kentucky Branch.*

Dorinda Mission Band, per Mrs. A. E. Foster, Franklin, Ky.	12 00
Samuel Albert Miller Memorial, per Mrs. S. A. Miller,	20 00
Hopeful Gleaners, for "May Mc- Elroy," Kolapoork, and to consti- tute Mrs. SAMUEL J. LOOK, Louis- ville, Life Member, per Mrs. H. M. Browne, Springfield,	50 00
Ray of Promise Band, for "Susan McElroy," Yokohama, and to constitute Rev. J. S. HAYS, Dan- ville, Ky., Life Member, per Mrs. H. M. Browne, Springfield,	50 00
Wm. Bassett Mem'l Band, per Mrs. Wm. Mourning, Danville, Ky., For "Mittie Green," Dehra, India,	22 00

per Mrs. H. M. Browne, Springfield,	50	00
Kentucky College Band, per Miss Pattie Quigley, to constitute Mrs. A. E. SLOAN, Pewee, Life Member,	20	00
Samuel Albert Miller Memorial, per Mrs. S. A. Miller,	20	00
Emily Ringgold Memorial, per Mrs. J. H. Rhorer, Pewee,	20	00
"Link" sub. and postage, : :		70

MRS. S. J. LOOK,  
*Treasurer.*

## RECEIPTS of Phila. Branch from April 1st to May 24th, 1878.

"Seraph" Band, through Miss Seraph Deal, Treas.: Mrs. R. Adair, 1; Mrs. G. Taylor, 1; Mrs. Bellows, 1; Mrs. Heilman, 1; Mrs. Bennett, 1; Mrs. C. Deal, 5; Miss Lewis, 1; Miss S. J. Deal, 1; Miss E. J. R. Deal, 1; Miss Lindsey, 1; Miss S. M. Deal, 1; from Patterson Mission, 5;	20 00	Christ Church Afternoon Sunday School, through Mr. W. B. Whitney, . . . . .	40 00
Through Mrs. I. S. Williams: Miss M. Troutman, 20; Miss L. Gillespie, 1,	21 00	Miss Clement's collection: Mrs. Chas. Lehman, 2; Mrs. Robert Downs, 2; Miss Clement 1; Miss Clement's school, 5;	10 00
Through Mrs. D. Haddock, Jr.: Mrs. D. Haddock, Jr., 10; Miss A. Manderson, 3; Mr. R. G. White, in memory of Miss M. A. White, 5; "Links," 1, . . . . .	19 00	Mrs. Linnard's collection: 1st Pres. Ch. Germantown: Mrs. S. Linnard, 25; Mrs. Dennison, 2; Mrs. Erringer, 2; Mrs. Dunton, 5; Mrs. Westcott, 1; Mrs. Hackett, 1; Mrs. E. L. Wilson, 1; Mrs. J. Henry, 5; Mrs. T. C. Henry, 1; Miss Whartenby, 1; Miss De Forest, 1; Miss Mansfield, 1; Miss S. Mansfield, 1; Miss Mc Clain, 2; Mrs. Royal, 1; Mrs. Beck, 25,	75 00
Bands of the 10th Presb. Church: Harriet Holland Band, Miss M. J. Boardman, collector, for the education of Harriet Holland, in Calcutta Orphanage, and to make MARY BOARDMAN a Life Member, 52 00		Mrs. E. L. Whitney, Green Bay, Wisconsin, . . . . .	10 00
H. A. Boardman Band, Miss Mary Burt, collector, . . . . .	25 00	Contributed for Rev. Frank Dobbins by Germ. Aux., . . . . .	10 00
Shippen Band, Miss S. W. DuBois, collector, to make WILLIE P. DuBois a Life Member, . . . . .	39 00	Total from Germ. Aux., . . . . .	\$163 00
Total for 10th Presb. Church Bands, \$116.00.		Through Mrs. A. F. Lex: Mrs. J. M. Brooks, 5; Mrs. S. W. Leavitt, 3; Miss Henrietta Graeff, 2; Mr. R. A. Carden, 1, . . . . .	11 00
Through Mrs. R. C. Matlack: Miss Mary E. Patterson Media, 2; do, "Link," 1.20; Miss Bunting, "Link," 1; Miss A. M. Quandale, for Mexico, 5; Mrs. Benj. Vaughan, Cambridge, Mass., 10; Miss A. M. Anable, "Link," 2, . . . . .	21 20	Through Mrs. M. Adams: Anna E. Peale, . . . . .	50 00
Through Miss M. A. Longstreth: Frances Lea, for child in Calcutta Orphanage, 30; Eliz. Nicholson, for Werdy Ahteeya, 10; Mrs. M. Carey Lea, 5; Alice M. Brown, 5; do, "Link," 50c.; Mrs. Sam'l H. Perkins, 5; do, "Link," 50c.; Lydia J. Wistar, 3.50; do, "Link," 50c.; Pauline Townsend, "Link," 1; Sally Wheeler, "Link," 50c.; Sallie Bennett, "Link," 50c.; Thomazin Hains, "Link," 50c.; Mrs. J. M. Brooke, "Link," 50c., . . . . .	63 00	Through Mrs. J. L. Richards: for Bible Reader in India, Miss Eleazar A. Richards, 35; Mrs. Britton Corlies, 10; Mrs. H. R. Hutchins, 5; Mrs. H. C. Ford, 10; Mrs. H. Y. Evans, 10; Master H. Y. Evans, 1; Master Isaac Ford, 1; Master Harry Ford, 1; Master Frank Ford, 1; Master Samuel S. Richards, 1; Mrs. Sam'l Simes, 5; Mrs. P. C. Hollis, 5; Mrs. Jno. R. Whitney and "Link," 5.50; Mrs. G. W. Anderson and "Link," 2.50; Mrs. J. F. Seldomridge and "Link," 1.50; Mrs. Jos. L. Richards and "Link," 5.50; Miss Louisa Birch, and "Link," 1.50; and Mrs. Wm. A. Kennedy, 1, . . . . .	102 50
Lambertville Aux., through Miss M. G. Thornton, Treas.: for education of one scholar in Home, Yokohama, Japan; do. of Emma Wetherell, in Calcutta Orphanage; and for support of Bible Reader in Shanghai, under care of Mrs. Thomson, . . . . .	168 53	Miss M. Whelen, "Link," . . . . .	1 50
Germantown Auxiliary, through Miss Mary Halloway, Treas.: Mrs. Geo. Nugent's, collection; Mrs. Benj. Homer, 1.50; Miss F. Howell, 1.50; Mrs. Edwin Jeffries, 2; Mrs. C. H. Cummings, 1.50; Mrs. H. K. Cummings, 1; Mrs. H. G. Jones, 2; Mrs. Douglass, 2; Mrs. Chas. LeBoutillier, 3.50; Mrs. Geo. Nugent, 3; . . . . .	\$18 00	Through Mrs. Nicholson, and Mrs. Stotesbury, Committee Ref. Epis. Church, . . . . .	10 00
		John A. Howell Memorial Band, Mrs. Z. L. Howell, Treas., . . . . .	26 75
		Through Mrs. W. P. Breed: Mrs. M. Murray and family, for support of M. M. Murray in Miss Haswell's school, . . . . .	25 00
		Through the treasurer, Mrs. H. C. Dickson, an. sub., . . . . .	5 00
		Cash from Mrs. J. E. Johnson, Asst. Treas. Gen'l Society for Printing Reports of Phila. Br. . . . .	102 06
			\$925 54

MRS. C. B. KEEN,

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